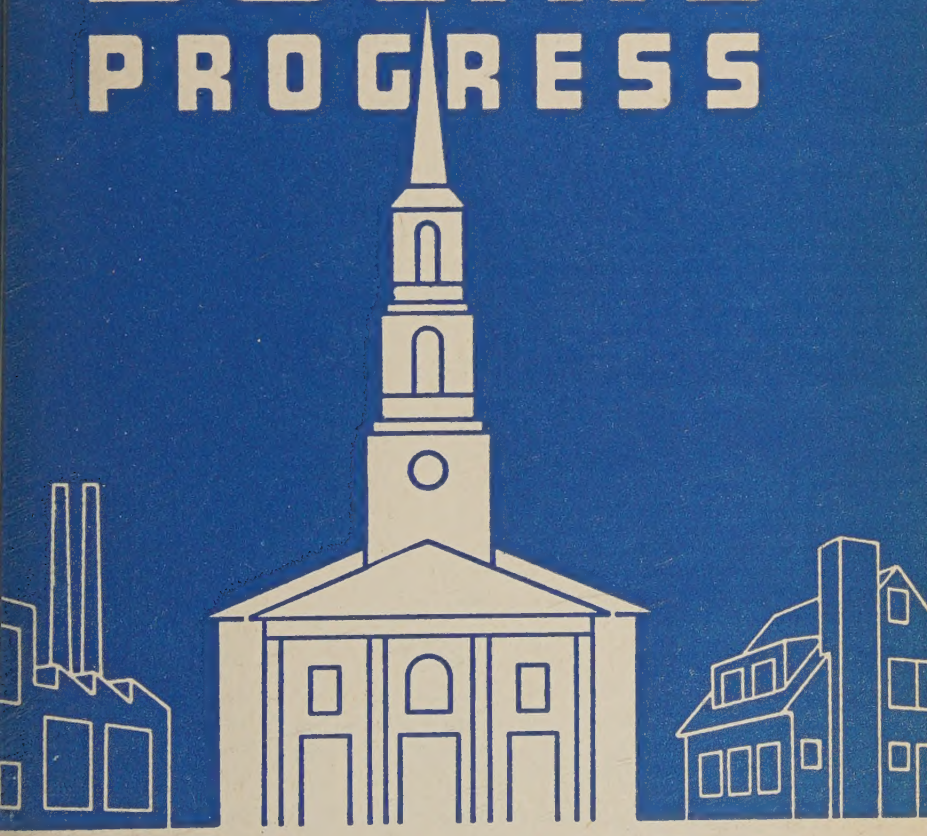
SOCIAL PROGRESS



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Right to Be Human

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CAMERON P. HALL, *Editor* *Assoc. Editor,* ELSIE G. RODGE

Contents

Articles **Pag**

A Call to the Churches.....
Achievement Spells Opportunity, *by John Foster Dulles*.....
The Right to Be Human, *by Lillian Smith*.....
Russia and the Peace, *by Reinhold Niebuhr*.....
"I Know What I'm Fighting For," *by George Park*.....
Church and State—*A Statement*.....
Alcohol, *by Arthur La Roe, M.D.*.....

Editorial Comment
For Times Like These.....

World Order Movement
Stocktaking .....

Sanctuary
We Face a New Year.....

Departments
The Workshop
Compulsory Military Training.....
About Books.....
Current Films.....
Study and Action.....

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A Call to the Churches

AS VICE-CHAIRMAN of the Sponsoring Committee of the World Order Movement, as Moderator of the Presbyterian Church, U.S.A., General Assembly, and as an everyday working minister in one of our Churches, may I bring a word to all ministers in our communion?

A recent small but fascinating volume by D. Elton Trueblood, entitled *The Predicament of Modern Man*, urges upon us the fact that the *means* of our culture have been vastly developed, but that the *ends* have not kept pace. The thesis of the volume is that unless the use of means is to be controlled by spiritual ends we shall continue to find ourselves under the shadow of danger. If there is to be a decent world in our modern technical age the Christian motives must find practical application.

We dare not leave the future world order to be merely a secular concern; we must do all we may both as individuals and collectively to put the shaping and redeeming power of our Lord Jesus Christ at the heart of the coming world order. Let no man be discouraged by the feeling that his individual efforts will count for little; the multiplication of stars, each shining its brightest, has given us the pathway of the Milky Way, and our concerted action, each one doing his best, may make a new pathway of light into the future.

I therefore urge the fullest possible participation of all our local Churches in the Study Period set for January and February. "Statesmanship is finding out which way God is going, and going that way."

ROY EWING VALE.

Achievement Spells Opportunity

By John Foster Dulles *

In this address in Brooklyn, New York, November 24, 1944, Mr. Dulles struck the keynote of the World Order Movement. He applauded the demands by men and women of the Church and community for an international organization for world order, as one of the significant factors in the advance of that cause. But he warned that there must be no resting on past achievement, but rather a renewed attack on the "hard and long task that lies ahead."

DURING the last three years many Christian men and women throughout the United States have been coming to meetings like this. They have not come seeking entertainment; they have come out of a sense of loyalty to a great cause, the cause of a just and durable peace. Many, however, have had doubt as to whether their individual action really counted for anything in the great scheme of world affairs.

I can say, and can now say with more conviction than ever before, that the individual men and women of America are playing the decisive part in bringing the political leaders of the world to create a world organization for peace. For nearly four years now I have been working with the Federal Council of Churches' Commission on a Just and Durable Peace. Throughout that time I have had faith in the Christian power of accomplishment. Now I can assert that as something proved. For during recent months I have also had the opportunity to work on this matter at the politic level. That has made perfect clear to me the close causal rel tionship between individual effo and Governmental plans, such that which came out of the Dur barton Oaks Conference. I sha try to make that clear, because think that men and women like yo here are entitled to that encourag ment.

Let us see how Dumbarton Oa came about. In the first place, on one of the so-called "Big Thre powers—Great Britain, Russia, the United States—had sufficie prestige to initiate successfully plan for world organization. T Soviet Union, while a willing co laborator, would never have tak this initiative. Their politic thinking at the moment runs p marily in terms of regional arrang ments. Great Britain would n have taken any initiative now, as Mr. Churchill recently said, thinks this a matter which had bet await the end of the war. Therefo if any initiative was to be tak now, it could be only by the Unit

* Presbyterian layman; Chairman, Federal Council's Commission on a Just and Durable Peace; authority on international affairs.

tates. In fact, it was taken by the nited States.

How did that happen? It hapened because of American convicon from the ground up. In creatng that ground swell the Protestant hurches played a leading part.

In December, 1940, nearly a year efore Pearl Harbor, the Federal ouncil of Churches foresaw the sk ahead and, to meet it, estabished their Commission on a Just nd Durable Peace. It was made up f nearly one hundred prominent hurchmen of different Protestant enominations and from different arts of the United States. That ommission has worked in close nd harmonious co-operation with he different denominations affilited with the Federal Council.

The first full meeting of our Comission was held shortly following he proclamation, in August, 1941, f the Atlantic Charter. That, you ill recall, was a statement by Presilent Roosevelt and Prime Minister hurchill of the principles on which hey rested their hopes for a better orld. A striking omission from he Atlantic Charter was any proosal for a permanent association f the nations. That omission was eriously criticized and brought to ublic attention through our Comission. We made clear our belief hat peace with justice required ome form of permanent world rganization. That conception was eaffirmed at the Church Conference of Delaware, held early in 1942. That, in turn, was followed by the Commission's Statement of Political Propositions, popularly known as the "Six Pillars of Peace." That statement affirmed the necessity of continuing collaboration between the United Nations and, in due course, of neutral and enemy nations, and set forth the basic tasks of such collaboration.

The Six Pillars of Peace were acclaimed not only throughout the United States but in Great Britain, Canada, Australia, and New Zealand. In each of these countries, as also in China, they were, in substance, adopted by the Church leaders. Throughout this country the Six Pillars of Peace were made the subject of study-group discussion and they were a principal theme of a National Mission on World Order held last fall, under interdenominational auspices, in one hundred principal cities of the United States. Since then there has been a steady sequence of denominational campaigns, of which this Presbyterian World Order Movement is one. Many millions of Christian Protestants have thus been moved to manifest intelligent interest in the necessity of international collaboration.

These activities of the Protestant Churches did not, of course, stand alone. Catholics and Jews joined with Protestants in issuing, last year, an interfaith statement show-

ing that these great faiths had a common conception of how the moral law should be realized in the life of the nations. Educational groups worked through the colleges and through special organizations. The press gave liberally of its space and the radio of its time to promote public education and to give public testimony to the rising popular demand that something be done to organize the peace. Finally the public demand grew to proportions such that the political representatives of the people took note. In the House of Representatives a young Rhodes scholar introduced the Fulbright Resolution. Initially it had no backing from either Democratic or Republican leadership in the House, but the public acclaim it evoked led to its sweeping through the House to virtually unanimous adoption. In the Senate two Republican and two Democratic Senators, who were not even members of the Foreign Relations Committee, introduced the so-called "B_2 H_2" Resolution. That was referred to the Foreign Relations Committee, where for a time it was buried. But public pressure did not permit of this for long, and shortly it was reported out in somewhat amended form as the Connally Resolution.

Throughout this period there was no public advocacy by the President of any world organization for peace. I do not doubt that he favored this. But the fact is that only after the public demand had become unmis takable and recognized by both branches of Congress did the exe cutive branch of our Governmen take a public initiative. But with that unmistakable public demand which was wholly nonpartisan in character, the Administration dare to call the Dumbarton Oaks Con ference, even in the midst of a na tional election. Its confidence wa justified when the Republican candi date for President and the Demo cratic Secretary of State took th unprecedented step of agreeing t lift this aspect of our foreign polic above the area of partisan politics

The result is a significant achieve ment. It is an achievement fo which the primary credit goes t individual citizens like you who hav taken a personal interest in worl order and have taken the troubl to make that interest manifest.

I speak of achievement. That i a dangerous word, for it inclines u to look backward with satisfactio rather than to look forward to th task that remains. It is, I think, pe missible for us to look backwar as I have done, but only that we ma be conscious of our real strengt But that strength is not a histori relic; it is something to be used fo the hard and long task that still lie ahead. The Dumbarton Oaks Pr posals represent, as I say, a achievement. But in their prese state the Proposals represent onl a partial agreement of four nation

emains to complete that agree-
t, not only within the Big Four,
by enabling the smaller nations
ome along as willing partners.
n that has been done, then,
at home, ratification will be
ired by two thirds of the Senate,
the necessary steps to imple-
t the arrangement will also re-
e Congressional action. Those
s will be assured only if public
ion continues overwhelmingly
emand it.

n creating that demand Chris-
s will face a perplexing prob-
It was relatively easy to unite to
and world organization as pro-
d by our Six Pillars of Peace.
the Dumbarton Oaks Proposals
short of that, and short of what
ecessary to assure peace with
ice. Too much reliance is
ed upon force, the use of which
ot related to any definition of
t is or is not proper national
duct. The arrangement partakes
h of a military alliance. The
posed organization is inade-
tely endowed with curative and
tive functions such as were
ght for it by our Six Pillars of
ce. The Federal Council of
rches will doubtless go into this
ter more fully at their coming
nial meeting. But I can say
that the conscience of many
istians is troubled, and it ought
e troubled. Certainly Christians
ot with silence accept the errors
ommission and omission.

On the other hand, we must not, in the search for perfection, withdraw our support of the best which may now be practical. The essential is that, before the war ends, steps be taken so that when the war coalition dissolves it will be replaced by a peace coalition, rather than by prewar anarchy. The Dumbarton Oaks Proposals at least assure that initial step. Also, the conditions they envisage, while imperfect, do permit of evolution toward a more adequate world structure. Therefore, they can be accepted. But they can be accepted only as a beginning. Next to doing nothing, the worst calamity would be to regard what is now done as adequate. We must recognize that we face a continuing task. We must make up an alert public opinion which will steadily mold world organization into a form which will reflect more fully God's will for man.

That challenge should not discourage us. Rather, it should stimulate us to vigorous response. There is a great task to be done. We know, from what has been done already, that what lies ahead is not beyond our strength. That means that what is before us is opportunity—opportunity to achieve fellowship that is world-wide in scope. Out of the perils, the difficulties, the accomplishments of that task will come the joy that is reserved to those who seek here to create in God's image.

The Right to Be Human

By Lillian Smith *

An address on the theme "The Race Question: A Problem Above Politics," delivered before the New York Herald-Tribune *Forum, October 19, 1944.*

I WANT to talk to you about a right so profound, so deep-rooted, that it pushes aside political theories and political excuses, and claims priority over all systems and creeds and traditions. This right is the right of every child in the world today to grow freely and to mature as a human being, to feel completely at home wherever he lives.

There are thirteen million Americans in the United States today who do not feel at home here, whose children do not have the chance to grow freely as human beings. Their failure to feel at home, the lack of opportunity for their children to grow, concerns us all deeply, perhaps more than we can realize. This failure is on America's conscience today. We are made uneasy by it. We are deeply troubled. Again and again we ask ourselves a question: How are we going to solve the Negro problem?

"We Form Committees"

For eighty years we have been asking it. And for eighty years we have failed to answer it. Because no one seems able to find out why the Negro is a problem. Most white Southerners and many Northern think he is a problem, but they d know why. And science can help them to find out. Science not discover one thing in the Ne that makes him a problem: no feriority of mind or body; no ference in the way his emotions f tion; no difference in ability adapt successfully to any cult All that science has been able to cover about the Negro is that can fight as well as the white m he can learn as easily; he can b as quickly and tear down as r lessly; he can invent and dre he can create and destroy wha has created; he can love and l sing and laugh, weep and rage suffer; he can be stupid and terr wise, strong and compassionate, weak and resentful. He is a hu being in search of a world wher can feel at home.

That is all science can tel about the Negro problem. Bu are not satisfied with this. No. we form committees. Our gover and our mayors form committe study this Negro problem. dreds of books are written o thousands of reports, pampl brochures are published. Stil

* Writer, teacher, and editor of the magazine, *South Today*. Reprinted with permission.

not satisfied. Surely there is Negro problem if only we can d it!

t must seem to people watching a strange and curious thing that en we in America study race re- ions we study the Negro—not the ite man. No governor, no mayor, President has ever appointed a mmittee to study the white man d race. No surveys have been de to determine the cause of that sperate feeling of inferiority lich drives white men to shout oud to the whole world that their n color gives them priority over ier human beings. No studies ve been made of the white man's antile desire always to be first, vays to sit in the front seat, vays to have the biggest and best everything—a desire that makes nuisance of a child but makes a nace of a man who has the power get what he wants.

Effect of Segregation

Many studies have been made of e erosive effect of segregation on the personalities of Negro ildren, of the warping of charac- caused by the shame and humili- on which the Jim Crow system poses upon them. But no studies ve been made of the heavy dam- e to the personalities of white ildren who are taught from th that they have a right to be st and a duty to isolate themselves m human beings of other colors. We have not yet faced the painful fact that whatever the problem is concerning white people and colored people it will be found in the ideas and feelings which we white people have about ourselves and our color.

Recently a book was published by a Southern university press entitled *What the Negro Wants.* It is a book written by Negroes at the request of the white editorial board of this press. The title is a strange commentary on human relations in a world fighting for human freedom. As a white Southerner, whose family has lived there since before the Revolutionary War, I think I know what Negroes want.

The Negro wants for his children exactly what you and I want for ours: freedom to grow physically and mentally and emotionally into a full majority. The Negro wants for his sons in the armed forces exactly what you want for your sons: the same just and good treatment that is given every other man who is defending our country. Above all else he wants for his sons the right to live as freely and with as much dignity as our sons and to die alongside them—if need be—with dignity.

The Negro wants the four freedoms that the rest of us want, but he wants another. He wants freedom from shame for his children, and we want it for ours also. Neither his children nor ours can ever have it so long as segregation is the way of life in America.

Russia and the Peace

By Reinhold Niebuhr *

BOTH the Dumbarton Oaks Conference and the recent discussions between Churchill and Stalin on the Polish issue give reason to hope that the chasm which divides Russia and the West is being partly bridged—a chasm, however, so deep (as the religious veneration and the religious hatred, with which Russian policies are viewed, attests) that we must continue to regard the problem of our relation to Russia as the primary hazard to a future peace. Even the most ideal constitutional schemes of world order, to which our idealists are so prone, will not guarantee peace if Russia is not brought into the general world system. The system must undoubtedly be better than the Dumbarton Oaks plan, in the sense that it must give better constitutional guarantees to the small powers. It must be less of a pure big-power alliance. But any workable system will acknowledge the hegemony of the great nations in the world community and will apportion responsibility in proportion to power, as the old League did not do.

The provision of the Dumbarton Oaks plan demanding the unanimity of the great powers on any vital decision, while a juridic absurdity it is assumed that the plan envisa a world government, is not so surd if the actual realities are c sidered. The demand for unanin proves that this is primarily a power alliance, and that lack unanimity on any vital ma would in fact lead to war. It proves that Russia is afraid of be outvoted in the council by the W ern powers, a fear which has least this justification: that Anglo-Saxon powers are closer each other than either is to Rus These provisions make sense onl it is borne in mind that the necessity of a world system is keep Russia in it. The secon not to pay a higher price than ne sary for this boon.

The *intransigentes* of Russia questions affecting her Eas frontier and sphere of influence l aroused the not unnatural fears Russia will seek to dominate whole of Europe, and it must conceded that there is always possibility that we may pay too a price for Russian co-operatio delivering Europe into her han

On the other hand it is impo to recognize that what seems one perspective the impulse dominate is from another pers tive a desire to guarantee one's

* Editor, *Christianity and Crisis* and *Christianity and Society*. From *Christianity and Crisis*, November 13, 1944. Reprinted with permission.

urity. What seems like a threat usually meant by the agent as a ensive measure. This does not ve that either the threat or the ensive measure is wise. The ssian policy does in fact accentu- those tendencies in the West ich caused her initial apprehen- ns. This is the old vicious circle mutual fear in international re- ions. Obviously the Russians are going to put their full trust in y system of mutual security. They going to insist upon some meas- of special security. It will be ll to remember that we will do same, in terms of our naval ategy, for instance.

Remembering Christ's insistence it we note the beam in our own before we seek to cast the mote m our brother's eye, we Chris- ns in America must review our n policies before we condemn the ssian policies out of hand. What the Russians afraid of? They member that there were vast num- rs of people in the Western world o gladly would have bought im- unity from the Nazi peril if they uld have turned its fury toward East. That was Munich. The ssian answer to Munich was the zi-Soviet Pact. We can make nice tinctions about the comparative pidity of these two policies, but judgments will remain in the egory of the pot and the kettle.

Secondly, the Russians know that re are even now many people in the West, particularly in the religious world, who think that Russia is a more deadly enemy of civilization than Hitler was. They have heard Father Fulton Sheen's broadcasts. The Russians are, thirdly, not at all certain that the constitutional and other difficulties which America faces in determining our relation to the community of nations may not result in America's withdrawal from world responsibility. Of course Russia is increasing those difficulties hourly, but let us remain for a moment with our own beam.

Finally, the Russians know that the rich democracies have a divided soul. They are democracies and they would like to establish democracy in Europe, but they are also rich democracies and are afraid of all the revolutionary ferment on the Continent. Their inclination, as proved in both Italy and France, is to come to terms with conservative elements in the hope of avoiding the radicalism which fizzes in the wine of democracy as soon as the stopper is removed. These timidities of the Western nations give the Russians a tremendous advantage on the Continent, for they create sources of power for Russia against the West which only an angelic statesmanship would not be tempted to exploit.

This does not mean that the Russians are bent upon making Europe Communistic. Communism has obviously been debased to

(Continued on page 22)

"I Know What I'm Fighting For"

By George Park

From The New York Times Magazine. *November 5, 1944.*
Used with permission.

You ask me . . . do I know what I'm fighting for. Sometimes I wond
And then again, I'm very sure. When I hear about and read ab
what statesmen say, it's sometimes not too clear. It all seems so lof
I can't pull it down to my size. And because it doesn't fit, it makes
wonder . . . and wonder.
Then there are times like tonight . . . *when I'm very sure.*
Look at these clothes. I haven't been out of them in a week.
Look at this mess kit and tin cup. Not washed for days. Look at t
bed. A hole in a pile of rubble.
And guys just like me all around. Good Joes. Fighting men.
Waiting, trying to sleep. But sleep slips away. It won't stay.
There's nothing to do but think. So we think and think. Hard.
And I'll bet right now all of us know what we are fighting for.
We are fighting to live. We want to stay alive.

And we want to stay alive, each of us, in a world where what we th
and feel really counts for something.
Like the fellow once said, "Freedom is a lot of little things." . . .
You just don't put numbers on Freedom, like one, two, three, four, and
"Boys, this is it." It's got to be more personal, more real. *It's go*
be wrapped around a square deal for all ordinary folks and
tighter than tight with bindings of what we know, and want and th
and feel. Here, let me show you what I mean:

Take Freedom from Want, for instance. To me, that's sausages and e
on Sunday morning. With coffeecake. A table with a white cl
A steak for supper, big as a catcher's mitt, with a mountain of French f
like little gold ingots. And lettuce, crisp fresh lettuce. Never again
I leave a leaf of lettuce on a plate. . . .
To me, that's Freedom from Want.

What is Freedom from Fear? Look, I'm home in bed. Up in
own room. Safe and sound; tucked in between cool white sheets

Roscoe (that's my dog) curled up on his rug in the corner. An autumn rain . . . softly beating out its roof-top rhythm. . . . A thought habit of all my years pulls me back from sleep's quick grasp. "He will keep him in perfect peace . . ."

hts out here. I still say it . . . it brings a wonderful courage all its own. me, that's Freedom from Fear.

l Freedom of Speech goes something like this: "I want my job back, Mr. Jones. I'm asking for it. I like that job, see. I want to get ahead."

t old gang of mine, down around the corner. Lippy Looie is blasting off about how the country is run. I stop long enough to tell him he's wrong. Or is he?

ickel and a phone booth. "Can I see you tonight, darling? It's a date. See you at eight." Then I get in the old jalopy. Stop at Joe's Service Station. "Fill 'er up and check the oil, Joe. Tonight I'm king." . . .

t day I say, "Mr. Jones, I think I may be getting married soon. Does my future here look good?"

e me the right to live and love and work and laugh.

this, I'll take the stump any time in your town meetings to make it everybody's right.

me, that's Freedom of Speech.

l yes, Freedom of Worship, too. Out here you find your God. You know at last the meaning of the Master when he says, "The kingdom of God is within you."

ittle while ago, see, they brought down a buddy from the top of the ridge. He was full of holes. He had six shirts on him, to help stave off shock. That means that there are five guys up there in the patrol on that ridge with no shirts. . . . That casualty will get blood plasma transfusions. . . . To me, that's a miracle . . . . It's things like that, more than any creed or doctrine, that tell me God is Love. You find His holy expression shining through your fellow man. Now I know how to pray, understandingly.

me, that's Freedom of Worship.

ll, here comes the dawn. Time to move up. Right now I'm very sure about a lot of things. A lot of little things. They add up. To a whole world of Freedom for me and all the Little People like me.

e, I know what I'm fighting for! How about you?

Church and State

A statement on maintaining the separation of Church and State presented to the Federal Council of the Churches of Christ in America by its Executive Committee, and unanimously adopted by the Council at its biennial meeting at Pittsburgh, Pennsylvania, on November 29, 1944.

FOR more than one hundred and fifty years our nation has cherished heritage of the separation of Church and State. When this princ was first adopted and written into the Constitution of the United Stat was an original experiment, without precedent in Europe. The form tion and the maintenance of this principle throughout our history has one of the most important contributions of our country to political th and practice.

The separation of Church and State has been our great bulwark o ligious freedom in America. It has insured a policy of equal treatmer all religious bodies by the national Government. It has afforded to e Church an equal opportunity to develop its inherent possibilities. has thereby provided a spiritual climate favorable to good will and operation among Protestants, Roman Catholics, and Jews.

All who treasure our historic achievement in religious liberty and a s of mutual respect and friendliness among the diverse religious groups be zealous to maintain the principle of the separation of Church and S and to defend it against any measure that might prove to be an ente wedge for breaking it down.

It is for this reason that we are firmly opposed to the establishmer diplomatic relations between the United States and the Vatican. establish diplomatic relations with the Vatican would confer upon Church a special preferential status in relation to the American Gov ment. Such an arrangement would be contrary to our American tradi

A continuing official connection between our Government and the Va would also have the unfortunate effect of encouraging the un-Amer policy of a union of Church and State. The Roman Catholic Ch has always advocated such a union; it regards itself, in fact, as bo Church and a State. Our nation, since the day of its birth, has rej the union of Church and State. Other nations which do not share our t tion may feel that there are reasons of practical expediency for maintai diplomatic relations with the Vatican. We do not regard such consi tions as weighty enough to justify our country in compromising its his position. A temporary contact for a clearly defined purpose of negoti

concerning a specific political or economic matter may be arranged if occasion arises, as, for example, when William Howard Taft in 1902 dealt with the issue of the Friars' Lands in the Philippines. This, however, does not require the maintenance of regular diplomatic relations.

If it is argued that it is the Vatican as a state, not as a religious institution, with which diplomatic relations are established, it must be pointed out that in practice it is impossible to separate the two. The Roman Catholic Church, according to its own conception, is a religious body and a political body at the same time. It has claimed temporal sovereignty even when it has had no territory over which to rule. Representation at the Vatican therefore involves a very different pattern of diplomatic relations from those which prevail among other states.

For the United States to have diplomatic relations with the Vatican would be to have diplomatic relations with the Roman Catholic Church. This procedure would set aside the American principle of according all religious bodies the same status in the eyes of our Government. Such a departure from our historic past might even lead to an ultimate acquiescence in the doctrine enunciated in the encyclical of Pope Leo XIII on "The Christian Constitution of States," which bluntly declares that "it is not lawful for the State to hold in equal favor different kinds of religion." What this encyclical condemns is what the United States has practiced.

In taking this public stand we desire to make it clear that we are not speaking against Roman Catholicism as a form of Christian faith and worship. We recognize it as one of the great branches of historic Christianity. We earnestly seek every opportunity to co-operate with Roman Catholics, as Christian brethren, in common efforts for the welfare of mankind. But we find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy for its own institutional ends.

We would also make it clear that we are not passing judgment upon the action of the President of the United States in sending a "personal representative" to the Vatican, provided this be now treated as a temporary measure of a wartime-emergency character and not as a precedent for the future. We are appealing both to our Government and to public opinion for a faithful adherence to our American principle of the separation of Church and State. We are emphasizing the incompatibility of this principle with diplomatic representation at the Vatican. We are insisting that we should not now reverse an established policy of which the American people as a whole have been justly proud.

Alcohol

By Arthur La Roe, M.D. *

THE question regarding alcohol and its use or abuse as a food, a beverage, or a drug has been thrown into a state of complete confusion and misunderstanding between a multitude of arguments pro and con regarding it. Yet, in actuality, the question is a simple one. Either alcohol *is* good for the human economy, or it *is not* good for the human economy. Is it good for us or is it not?

Is alcohol a food, or is it not a food? Is alcohol a drug, or is it not a drug? Is alcohol a narcotic or is it not? With the proper answers to these few simple questions the entire problem regarding alcohol, and its use or abuse, would be solved in not more than a half dozen words. This solution has already been provided, not by guess, nor by biased opinion from one sector or another, but by thorough, complete, disinterested, and scientific investigation.

Liquor Advertising

Before going into a scientific résumé it might be helpful to analyze a certain situation from a purely academic point of view. The advertising expenditure on the alcohol account, which includes c course both beer and wines and th heavier liquors as well, is one of th few largest in all the annals of ac vertising, and runs far up into th millions of dollars per year. Pic up a copy of the Sunday *America Weekly* magazine and look at th color page on its back cover. Thi page, the most costly advertisin space in America, is most likely t be decorated with an announcemer of some particular brand of heav liquor. Occasionally it will b about an electric refrigerator, motor car, or a rubber tire. Pe haps, a cigarette. But more ofte than not this space proclaims th peculiar merits of some distiller product. A similar situation exis with regard to billboards which lin our highways, and the efflorescer neon lights which make up ou "Great White Way."

Not one of all these advertis ments ever proclaims a single ben fit which these products can offer t a human being. Is it not logical t suppose that if there were one sing benefit to accrue to a man or woma from the use of such a product, i controvertibly proved by scien and observation, such a fa would be proclaimed in the a vertising? Still what is the burde of the message that these advertis

* Before his death a captain in the Medical Corps of the United States Army. Lost in the crash of a bombing plane en route from Brazil to Africa in the summer of 1942. This article condensed with permission from a pamphlet published after the author's death.

ients carry? Not health, or trength, or beauty, or longevity, or rudition. No, none of these. Only beautiful white horse, or a beautiful woman, or some beautiful roses, r a farmyard scene. Then some emark, very subtle, indeed, about ge or taste or mellowness, incaable of proof or disproof. This ay be an unscientific or academic pproach, yet it surely leads to as efinite a conclusion as any abstract cience could reach. The actual ffects are not mentioned because o do so would defeat the purpose f the advertising. If a bold, ruthful, and scientific statement ere to be made regarding the effect f these products upon blood pressure, or upon the central nerve system, or upon the brain itself, it ould be disastrous.

What Are the Facts?

Now what are these scientific ruths regarding alcohol? In this ase reference is made to ethyl alcohol, or grain alcohol, or that product which is the result of the ermentation of starches or sugars y yeast. This is the alcohol that ppears in various concentrations n all those beverages which are nown as "alcoholic." This applies hether it is the fermentation of nalted barley in beer, or the grape ugar in wine, or the grain in hisky, or the molasses in rum. It s the same alcohol, differing only n the concentration of its content.

Alcohol—A Food?

"Is alcohol food?" The answer is a qualified and limited affirmative. When the scientists talk about food they usually refer to a compound which when ingested will undergo within the body the chemical process known as oxidation, giving off heat and producing energy. The textbook example is sugar. If you burn a certain quantity of sugar in a laboratory apparatus, you get a certain amount of heat. If you burn the same quantity of sugar in the body, you get exactly the same quantity of heat, some in the form of energy produced at a later time because of the body's ability to store up this energy for future use. The sugar does not leave the body as sugar, but having been broken up by the combustion leaves as carbon dioxide from the lungs, and as water from the kidneys, the skin, and the lungs.

Alcohol cannot be classed with sugar, or the other carbohydrates, because of a radical difference in the body's method of handling it. At this point science offers no explanation, yet is definitely certain of the difference. This difference lies in the fact that the carbohydrates, and the fats and proteins as well, can be first broken up by nature and then their simpler constituents stored away in the body cells, chiefly the liver and muscle tissue, for future use. In the case

(Continued on page 26)

For Ti

United Nations Organization

What came out of the Dumbarton Oaks Conferen was not a final statement but a series of proposa Pending their adoption in final form by a full confe ence of the United Nations, these proposals are in fluid state and susceptible to modification and change. The charter of t United Nations organization has been proposed. Between now and i adoption in final form, it is subject to revision. In this matter each of can play a part.

If the United Nations organization is to rest on moral foundation it must not cherish the past but launch out upon the future, certainly the point of the relationship of the colored peoples of the world and colonial and dependent peoples. The fourth Pillar of Peace dealt vigo ously with this question in the following words: "The peace must proclai the goal of autonomy for subject peoples, and it must establish intern tional organization to assure and to supervise the realization of that end

We believe that the "Suggestions to the United States Department State on the Dumbarton Oaks Proposals," adopted by the National Pea Conference, are a constructive analysis of needed changes in the proposa for the United Nations organization and how these changes may be ma with advantage. Apart from changes of this character, the organizatio as proposed, would seem to freeze the present imperialistic structure world relations. We therefore quote this statement in full:

"Recommendations for the administration of colonies and und developed areas are not included in the Dumbarton Oaks Proposals.

"The Conferees of the National Peace Conference, meeting on Nove ber 20, 1944, respectfully urge that arrangements for colonial and und developed areas be included in the Proposals, and cover the followi points:

"1. The underlying principle shall be the welfare of the people c cerned, this welfare to be achieved through international trusteeshi

"2. Present mandated areas and all colonial territories taken fr the enemy powers shall be maintained under a developing internatio authority. As the mandate system at the close of World War I mark an advance over national imperialism, so at the close of the present w the further step shall be taken of establishing the principle of inter tional trusteeship for all colonial and underdeveloped territories, matter by whom held.

e These

"Further we urge that there be strengthened in the Dumbarton Oaks roposals provisions for the development of procedures by the United ations to accomplish the peaceful change of unjust or unfair conditions.

"We commend to the State Department an earnest reconsideration of the ull text of the Chinese proposals, a partial report of which was published n *The New York Times* on August 29 and on October 3, 1944. We specially refer to the Chinese proposal on disarmament, a subject that ppears to be inadequately covered in the Dumbarton Oaks Proposals. he Chinese memorandum refers to disarmament in a manner in harmony ith the Eighth Point of the Atlantic Charter which was reaffirmed in the eclaration of the United Nations.

"Finally, we appeal for a more adequate consideration of an Interna- onal Bill of Rights and a realistic handling of the principle of racial quality."

Who Pays the Bill?

To a nation growingly in need of taxes to meet social services and war costs, the Alcohol Beverage Industry vaunts its patriotism by repeatedly citing the enormous sums which it pours into state and Federal treasuries in taxes.

The speciousness of this argument, obvious on several accounts but ften lost sight of, is strikingly revealed in a fine proposal of the Alcohol Beverage Commissioner of New Jersey for the use of some $500,000 of hat state's liquor revenue for temperance education and for the care of hronic alcoholics. The reason he advances is striking! It is that the ictims of alcohol are a constant threat to the hoped-for higher standard f living.

Certainly there is more than an economic argument in favor of this roposal. In fact the proposal may prove to be history-making. Cer- ainly it has far-reaching consequences. It would make clear that liquor axes are not a financial gain to the taxpayer, but a flagrant case of robbing eter to pay Paul. Moreover, the adoption of this proposal would be an ntering wedge for the use of public funds to educate the public on the ature and use of alcoholic beverages. It would be a dramatic admission y the liquor industry of the adverse consequences to the consumer of ne use of its products. It would constitute a demonstration, *in terms of axpayers' money*, that the real cost of the use of alcoholic beverages is aid by society and not by the taxes paid by those who profit from the roduction and sale of liquor.

Stocktaking

Retrospect

World Order Conferences are still being held as this is written, so comment on the series as a whole must be reserved until the next issue of SOCIAL PROGRESS. But it is safe to say that the Philadelphia Conference will be outstanding. The day's program began with a men's luncheon of 321 of whom 270 were laymen. The afternoon brought together over 300. For the evening meeting, the Academy of Music, a city landmark, had been engaged. There were 3,100 present. A robed procession of about 200 ministers opened the program. Mass choirs of 325, led by Dr. Williamson, of the Westminster Choir School at Princeton, rendered two anthems. The meeting, carefully planned, went through with impressive orderliness.

The occasion was of such high order that post-mortems have been inevitable and rewarding. Elements that combined to bring about such results include the following:

1. A vision of the need for a great demonstration throughout the Presbyterian Church of its sense of responsibility, under God, for world order.
2. A faith that if adequately presented the presbytery would respond to such a program.
3. Teamwork by all within the presbytery: pastors of the larger Churches, presbytery executives, the laity, the women's organizations, joined in their support of this united undertaking.
4. Thorough organization, careful planning, and close attention to detail.
5. Hard work by committees and by individuals with specific assignments as part of the total organized effort.

Lay Leadership. Two impressions of the World Order Movement stand out as of this date:

First, reports from ministers stress th enthusiasm and appreciation shown l their congregations toward the sermor preached in the observance of Novemb 12 as World Order Sunday. This is a parent not only in comparison with sim lar sermons in other years, but wit sermons on other themes. There is co vincing evidence of a large reservoir interest amounting to spiritual hung in congregations for discussion and leade ship as to the role of the Christian in r lation to the emerging issues of the peac

Secondly, the presence of laymen speakers at the World Order Conferenc has been impressive in its witness to th urgency which men in civic affairs attac to the place which the Church can ar must take if an enduring peace is to l made. The voice of the laymen has bee clear and emphatic throughout. To me tion but a few by way of illustratio Mr. John Foster Dulles cut short a neede vacation to speak at a World Order Co ference; Mr. Wilbur La Roe, of Was ington, D. C., traveled to Philadelph and to Pittsburgh to speak at those co ferences; President Charles J. Turck, Macalester College, St. Paul, Minneso took an extended trip to participate the Missouri itinerary of World Ord Conferences; Chief Justice Norris Bakke, of the Colorado Supreme Cou was in Texas for an entire week.

Prospect

The Pre-Lenten Local Church Stu Period of the World Order Moveme comes in the period January 14 to Febr ary 14. In relation to it, there will three kinds of Churches:

1. Churches which already have a vanced their plans for their World Ord Workshop. They need now only to p fect their promotional and program pla
2. Churches which will have had th

riod of study on the Church and World
der in the fall or early winter. These
urches are now ready to make an
rly start in setting up their post-Easter
riod of commitment and action.

3. Churches which for various reasons
ll not have had a Church-wide period
study, but will not be content to go
thout one. It is therefore suggested
at they start planning *now* to hold a
orld Order Workshop during the month
April, combining the period of study
d the period of commitment and action.

Action Ahead. January 20, 1945, is a
od date to take for viewing the possi-
lities of effective action throughout the
embership of our Churches.

Pending their final adoption, the Dum-
rton Oaks Proposals for a United
ations organization will be under public
d official discussion looking toward
eir possible revision. Again, the 79th
ongress, recently organized, will be fac-
g its legislative task dealing with great
ecisions.

On the other hand, the National Study
onference on a Just and Durable Peace,
nvened by the Commission on a Just
nd Durable Peace of the Federal Council
Churches in Cleveland, Ohio, over
anuary 16 - 19, will have completed its
ssions with their findings. Likewise,
roughout our denomination, local
hurches will have held the first of four
eetings as their part in the Pre-Lenten Local Church Study Period.

Here, then, on the one hand, is a time in the history of this nation and of the world when the shape of international relations for the next half century will be in the making. On the other hand, throughout the Church there will be a body of informed opinion on these very issues, coming out of the National Study Conference, the World Order Conferences, and the study groups in the local Churches.

Is there a relation between these two sets of facts? To establish and maintain such a relation is a primary task of Christian public opinion. In order to bring these two sets of facts together, the World Order Movement urges the following:

That each Church report to the WORLD ORDER MOVEMENT, 830 Witherspoon Building, Philadelphia 7, Pennsylvania, its study group on the relation of the Christian Church to emerging issues of the peace, giving the name and address of the chairman of the sponsoring committee.

Upon receipt of this report the WORLD ORDER MOVEMENT will send at once suggestions on current issues requiring action by the members of such study groups.

Prompt action in sending this information to the WORLD ORDER MOVEMENT will insure receipt of a reply before the fourth meeting of the group and quite likely before the third.

FROM VICTORY TO PEACE

By Paul Hutchinson

Read This Book. **Its vigorous application of the Christian ethic to the problems of peace and world order makes it the challenging text for discussion in the local Church study groups, January 15 to February 15.**

Special **World Order Movement** Edition.
At all Presbyterian Book Stores. Price, 60 cents.

Sanctuary

We Face a New Year

Call to Worship:

Leader: It is meet that we should praise the Lord of all, that we should asc greatness to him who formed the world from the beginning.

Response: We worship before the King of the Kings that stretcheth out the heav and layeth the foundation of the earth.

Leader: The seat of his glory is in the heavens above, and the abode of his stren is in the far-off heights.

He is our God and there is none besides, truly our King and there is none but

Response: Therefore, we hope in thee, O Lord our God, that we may speedily the glory of thy might.

—From the Alenu Prayer, First Century

Prayer of Invocation:

Almighty and eternal God, Creator of the universe and Father of our spi we worship thee. Far off from us thou never art, but by the insensitiveness our own hearts we keep thee distant. Grant unto us in this hour of opportu the grace of receptiveness, that into hospitable souls we may receive t thou Spirit of goodness and beauty and truth. Cross the inner thresholds of hearts, lay hold upon our faith, steady our faltering spirits, and with such ir refreshment send us out to be soldiers of the common good, that we may equal to all the demands that shall be made upon us. We pray in the s of Jesus Christ. Amen.

—Harry Emerson Fosdic

An Intercession in Wartime

O righteous Lord, whose balance trieth the nations, we humble ourselves be thee for the cruelty and strife of our world. We acknowledge our part, and country's part, in the pride and greed which have arrayed nation against na and race against race. We confess ourselves guilty of the neglect which has allo the weak to be enslaved, and of the indifference which has suffered justice t trampled by tyrants.

Have mercy upon us, O Lord, and lead us to know and obey thy law.

Most loving Father, we remember before thee the victims of aggression—those w lands have been seized and whose liberties have been crushed, the homeless, hungry, the despoiled, and the despairing, those forced to labor for their pressors, and all who have been outraged in soul.

Have compassion upon them, good Lord, and grant us sympathy to know grief and carry their woe.

O God of justice, who hast knit the United Nations to resist those who gras power and seek to dominate mankind, cleanse us and our allies from purp which we denounce in others. Keep us sensitive in conscience and loyal to

generous aims we profess. Hold before our peoples the vision of a commonwealth of free and friendly nations, and make us obedient to that vision.

Search us, O God, and know our thoughts; remove any wicked way in us; and lead us in the way of uprightness.

O all-wise God, who waitest to bless the children of men beyond all that they ask or think, pour out upon our leaders thy spirit of counsel and understanding. Take from them all self-seeking, preserve them from jealousy or hatred of other peoples, and keep them faithful to their highest designs.

Hear our prayer for our leaders, O Lord of heaven and earth.

O Father, in whose sight the life and death of thy children are precious, we commend unto thee the men in our armed forces, and especially those in hazardous service on land or sea or in the air. If it be possible spare lives sorely needed for the rebuilding of the world. Keep this nation sober in thought and clean in life, and let every mind be attentive to thy voice in this day of our visitation, that we may know the things which belong to our peace and to the peace of the world.

We place in thy hands, O Father, our land's imperiled sons.

Father of mercies and God of all comfort, we commit to thy loving-kindness the wounded, the sick, the prisoners, both of our own forces and of our enemies. Give courage to those at home who are anxious, and uphold those who receive word of loved ones missing or slain.

Lift up the light of thy countenance, O Lord, upon thy servants in pain or fear, and heal the hurt of the nations.

O gracious God, whose compassion reaches out to all who need thee, give patience and tact and untiring devotion to those who minister to the bodies and spirits of the men in our Army and Navy. Bless their ministries both under the strain of war and in the trials of peace.

Hear our prayer for thy goodness' sake, O Lord.

O God of hope, who hast implanted in many hearts the desire for a new earth, where thy good gifts shall be more fairly shared, where man shall neither envy nor exploit his brother, where nation shall not lift up sword against nation, and where every people shall enrich the commonweal with that in which it excels, assure us that no desire of man is too good for thee to fulfill. Grant to our generation the wisdom to plan and the power to achieve an order which shall protect all nations from fear and from want, and secure to them freedom to grow in knowledge and in faith in thee.

Answer our prayer according to thy will, O God. Send down thy Spirit upon thy Church, that all nations may become disciples of Jesus Christ our Lord. Amen. Amen.

*—Henry Sloane Coffin.**

* Adapted from *Christianity and Crisis*, September 18, 1944.

Russia and the Peace

(Continued from page 9)

become merely one of many weapons in the Russian armor. In Rumania the Russians used the royal house. In Czechoslovakia they will not threaten a democratic government. In Poland they announce the policy of small peasant holdings, rather than Communism. They may even restore the Hapsburgs in Austria if it suits their purposes, though at the moment it probably doesn't. In Yugoslavia they will support King Peter if King Peter supports Tito. They will be all things to all men, provided they can establish their influence. If the Allies persist in the stupid policy of dismembering Germany, the Russians will acquiesce and dominate their portion of the dismembered body more completely than Britain and America will dominate their respective portions.

All this means simply that despite Teheran and Dumbarton Oaks no plan has been worked out for the reorganization of Europe which would remove either the Russian fear that we intend to dominate Europe or our fear that Russia intends to do so.

If the failure to arrive at basic agreements in regard to the organization of Europe is analyzed, it will appear that Russia and the West are equally guilty of the failure, but that we are more unwise than the Russians because we have more to lose from such a failure.

One reason why no basic organization of Europe is contemplated is political. The power impulses of both Russia and the Anglo-Saxon nations are threatened by such an organization. A tolerably organized Europe would tend to become another power, with France as the probable center of its strength. Nations move by instinct more than reason, and the instinct for power among the great nations unconsciously seeks to avert the rise of the Continent.

The other reason for the failure of the great nations to organize Europe is economic. The economic system of Europe can be built in neither the image of Western capitalism nor Russian Communism. General De Gaulle's recent address in which he explained why France must have a "planned economy" showed quite clearly why an impoverished and destroyed Europe must regard the American nostalgia for "free enterprise" as fantastic. We may or may not have the margins to indulge in such luxuries. But the Continent clearly does not have. On the other hand a consistent collectivism has been proved by history to be the seed pot of tyranny, and Europe has its surfeit of tyranny. Left to itself it would therefore seek to achieve in both politics and economics something less and something more than either democratic liberalism or collectivism. There is thus a remote possibility that a new synthesis of economic and political institutions could be worked out upon the Continent, which would be in neither the Russian nor the American image. But there is small likelihood that the economic prejudices of either Russia or the West will allow such a development to take place, despite the fact that it would not only be good for Europe but would also be the only way of solving the problem of the rivalry between the great powers over the prostrate body of Europe. It would destroy the fear of each side that the other side intends to dominate the Continent, and it would obviate the peril that Europe will again be rent asunder by these rival claims.

While the power impulses and the economic prejudices of both sides, which make such a consummation highly unlikely, are equally responsible for the situation in which we find ourselves, it must be added that the West has more to gain than Russia by seeking such a *rapprochement* in Europe, and is therefore more stupid for not attempting it.

If we are going to slug it out with Russia in Europe, her advantages over us are obvious. She is closer to the scene. She can count on ethnic affinities in the Balkans to weight the scales in her favor. And in the ideological conflict she can exploit the more immediate interests of a poor Europe in security, and we have only the more ultimate interest in liberty on our side. It would thus be to our advantage to seek an accord. On the other hand, the advantages of Russia are so obvious that this may tempt her to follow a ruthless policy, no matter how hard we try to come to an agreement. It must be said in all candor that there is no guarantee that a creative approach by the Anglo-Saxon powers toward Europe would gain the Russian assent. Yet there must be some understanding in Russia for the fact that this tussle for power in Europe is a dangerous game, no matter what advantages the one or the other side may have. For the end of the game is war. No side has enough advantages to cow the other into easy submission. Ultimately the failure of the great powers to reach a genuine agreement will propel us into a third world war, and that fact will dwarf all other considerations.

There are no doubt readers who think horrible realities ought not to be mentioned in a Christian journal. We ought rather to move on the high level of international constitutionalism, they will argue. Let us demand the real organization of the world, they will say, and thus eliminate these power-political rivalries. But the sorrowful fact is that though we need much more than an alliance of the great powers to achieve justice, we can have nothing that we need if the core of a world community is not established in the mutual trust of the great powers. Even the most perfect constitutional scheme will not obviate the necessity of meeting the issues in the heightening tension between Russia and the West.

Though the prospects of success are not too reassuring, we shall not increase those prospects by taking a completely one-sided view of the issues. Among the many hazards which we face in the relations between Russia and the West is the religious aura, which attaches to Russian policy because she is actually the historical embodiment of a secularized religious movement which seems to some to be identical with the Kingdom of God and which appears to others to be the work of Satan. This religious emotion clouds all political judgments and makes prudent decisions extremely difficult.

Fortunately there are encouraging as well as disheartening aspects in the relations between Russia and the West. Many conservative elements in the Western world heartily desire an accord with Russia, and signs of Russia's desire to accommodate herself to the West are not wanting. While the ideological conflict between collectivism and individualism is a real hazard to good relations, it must also be recorded that the thought in the Western world, particularly in Britain and to some extent in America, is less dogmatic on that subject than before the war. If a tolerable accord with Russia can be worked out, time and the exigencies of history may qualify and soften the dogmas of the past. Should we fail in reaching such an accord, we may expect new frictions to accentuate old conflicts.

In all our judgments upon and about Russia it is well to remember that, however vexatious her dictatorship and however embarrassing the immense self-assurance with which she approaches all issues, we are not dealing with the moral cynicism of Nazism, nor with conscious design of aggression. Her will to power is the unconscious impulse which all strong men and nations reveal, and her self-righteousness is only slightly more unqualified than the monumental self-assurance of the so-called Christian nations.

The Workshop

Compulsory Military Training*

Two Friends Talk It Over

A Washington correspondent of The New York Times *wrote recently: "There seems to be no doubt that some form of universal military training will become part of the American way of life after the war. Public opinion polls have shown that a majority would support the move, and Congressional sounding posts have indicated there will be no serious opposition on Capitol Hill." But recently this minority opposition is becoming definitely vocal.*

It may be helpful to use the following conversation of two friends, whose sons will be affected by compulsory military training, to introduce a discussion in your Church club or society of this complex issue.

JIM, I'd like to get your slant about something I have been thinking over —and it hasn't anything to do with politics!"

"Fine, Fred! What's on your mind?"

"Bobby and I had quite a talk last night about this compulsory military training business."

"Funny—I've been planning to talk with my boy Joe about the same thing. How'd you come out?"

"Well, we disagreed about it, so I thought I'd like to get your ideas. These high-school boys of ours will be involved. All of us ought to make up our minds before we get so busy with other peace problems that we can't take the time to think about this one."

"That's right. Fire ahead. How far did you and Bobby get?"

"Well, first we talked about whether America *will need* a large military establishment to help to keep the peace and hold a threat over the heads of the potential aggressors. I said I thought we *would* need one, and the bigger the better."

"What did Bobby say to that?"

"Well, I really didn't think he had pu his mind to it. But he surprised me He said it depended on whether or not th Dumbarton Oaks plan was carried out b the United Nations. If these nations se up adequate machinery to maintai peace we wouldn't need a big establish ment in this country."

"That makes sense. But, of course there's that big 'if'—the Dumbarton pla may be adopted, all right, but it ma take many years to implement it, and w ought to prepare for the possibility of it eventual failure."

"That was my point. I'm all for inte national co-operation, and I want it t succeed. But remember what happene to the League of Nations. No peac machinery can be considered reliable u til it is tested."

"And yet, Fred, there's the theory th a big military establishment—even if it only a trained militia instead of regular standing army—might tend t make us a militaristic nation."

"If we had been more militaristic i 1936, enough to tell Hitler that we'd *figh* —and had had the power to back th

*Adapted from the *Service Bulletin*, Council for Democracy, New York.

up—this war mightn't have happened. The possession of military power and the willingness to use it are the greatest preventers of aggression I know of."

"Sure, but it might work differently. It might make us want to fight."

"No, Jim, I don't think so. We aren't aggressive by nature."

"Well, that's a point. But if we went in for universal military training, wouldn't other nations fear our power so much that they would band together against us?"

"No, I believe we could keep enough of them as friends—*because* of our power—to prevent hostile action. We'd hold the *balance* of power in the world."

"That's going back to the Old World system of power politics, isn't it, Fred?"

"Maybe. I'm not so sure we won't be forced into it—if international co-operation should fail."

"But for years after the war every other nation will be exhausted and the aggressor nations destroyed as military powers—I hope!"

"We thought Germany was exhausted after 1918. But look what Hitler did in just six years!"

"True enough. But 1939 was twenty-one years later. Suppose you start training boys right after this war. What good will these trainees be as a military force in twenty years? From the army viewpoint, they'd be 'old men.'"

"I hadn't thought of it just that way."

"War has become a highly technical business. Equipment becomes obsolete almost before it gets into use. Boys trained with the weapons of 1945 or 1946 won't know much about the weapons of 1960."

"Well, yes. But when I talk about military training, I'm thinking about *basic* training—discipline, teamwork, tactical principles. To me, the important point is not to put off military training—whatever it consists of—until we really need it. Then we'd have to organize a draft army from scratch."

"That's right, Fred, but have you ever thought that in the last two wars the men were ready before their equipment? But let's assume for the moment that we ought to have military training. Whom would you train?"

"Why, every boy who could carry a gun."

"What about the physically unfit? One in three didn't qualify in this draft."

"I'd take them *all* in, and build up the unfit."

"Some physical defects take a long time to correct. Many boys are born with them. What term of service are you thinking about?"

"That would be a question for the army and medical experts to answer."

"How about boys in college who graduate at twenty-three or twenty-four? That's pretty old for a start these days. If he wanted a professional career, he'd be twenty-seven before he could hang out his shingle."

"So what? Give 'em college courses while they're in training."

"Then what happens to the military training? Making a soldier is intensive, time-taking business. It demands concentration. Ask any boy in our Army! And how about getting teachers? The best teachers want careers in established institutions, not army jobs."

"How about military training as part of the regular high-school or college courses?"

"Yes, that's been suggested. In fact, we've done some of it in the past. But there are a lot of sides to the question.

"Well, the Swiss and French worked it out. Why can't we?"

"You can't compare Switzerland to the United States. And look what happened to France."

"I guess you're right. Well, what's *your* idea? You haven't suggested one."

"What gets me is how complex these things are when you really start looking into them. Most people say, 'Sure, we

ought to have military training; it keeps the kids off the street.' I only wish we could make them think about it too."

Attention, Young People! "Are you looking for real adventure? Then start building bridges of fellowship and understanding between groups that differ in race, creed, or nationality!

"The five Westminster Fellowship (Presbyterian young people's) groups who do the most exciting and practical things in this intercultural field will be awarded thirty dollars each for use in sending delegates to summer conferences and related enterprises."

Thus begins the leaflet *Adventure in Fellowship!* which describes this project sponsored by the Department of Social Education and Action and the Office of Summer Conferences of the Board of Christian Education, in co-operation with the National Conference of Christians and Jews.

The leaflet gives complete details on the contest, including a suggestive list of fourteen intercultural programs and activities for young people's groups. At least three such events must be carried out within a month's time to qualify for the awards and a report sent in prior to May 1, 1945.

This intercultural emphasis ties in appropriately with the World Order Movement in local Presbyterian Churches, January 15 to February 15, or with Brotherhood Month in February, but may be carried out later in the year if preferred.

One or more of the "adventures" receiving awards will be published in SOCIAL PROGRESS.

Packets of resource material will be provided without charge by the National Conference of Christians and Jews. For such material or for copies of the leaflet *Adventure in Fellowship!* write to the DIRECTOR OF SUMMER CONFERENCES, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Alcohol

(Continued from page 15)

of alcohol the fracture process is imm mediate and complete, and the energy and heat produced are at once dissipated and not in any degree stored up.

To make this picture more compre hensible perhaps a comparison would be in order. If I am a stoker, and I have a rather dull fire on the grate, and my engineer is complaining of the lack of pressure, I have two alternatives. Either I can turn on the normal draught, apply more coal, and then wait for time to take care of combustion and eventually produce the pressure required. Or, I can hasten matters by thrusting into the firebox a mass of some highly inflammable material such as excelsior or hay.

It is frequently stated as a truism that you can never get something for nothing out of nature. Nature has no bargain counters. With the sudden burst of flame there will be a rapid production of heat and pressure, but this will be only transitory in nature. The engineer may be pleased, but only for a few moments. In a very short time the ash resulting from the rapid combustion will dampen the fire and result in the fall of the pressure. Now it will be more difficult than before to raise the head of pressure.

Alcohol as a food serves only briefly produces a rapid burst of energy, and fades away, leaving its victim far worse than before. The total time, as established by careful scientific investigation is not over two hours, frequently less during which the heat and energy produced by the largest possible dose of alcohol can be used in the body. Here again we run into another of nature's laws. If the quantity taken is large enough to produce useful amounts of heat and energy, the drug effect of alcohol takes place.

Briefly, then, alcohol *is* a food, but

very low value, and of very transitory nature. It is quickly absorbed in its original state from stomach and intestine, is oxidized rapidly in the body, chiefly in the muscles, breaks down into carbon dioxide and water, both of which are quickly eliminated through the skin, the kidneys, and the lungs. Such small food value as alcohol has is greatly overshadowed by its drug effect, which predominates in the picture.

Alcohol—A Drug?

The drug effect of alcohol is, like the food effect, a matter of complete understanding to science. The truth about alcohol as a drug is that it is a *depressant.* Despite the popular theories and the vaunted claims, and the proffered excuses, there is no "stimulating" effect whatever in alcohol. The principal effect, as a drug, is on the brain and central nerve system, and on the circulatory system. In *both* instances it *depresses.*

The claim that alcohol stimulates is erroneous. The burst of physical energy produced by the rapid oxidation of the drug gives the impression of stimulation in the appearance of belligerency in some types, or loquaciousness in others. But there is no actual stimulation involved. Rather, there is a removal, by depressant action, of the normal inhibitions that control conscious action, and the consequent release of energies largely out of control.

Not only are all the nervous functions, and therefore also the glandular functions, dampened by this drug, but the whole circulatory system falls under the same effect, deranging the distribution of the blood stream at just the time when it is most needed to rid the system of the overload of carbon dioxide. This is frequently the cause of death in acute alcoholism—it is a death due to circulatory failure under a heavy load, and only indirectly a death due to alcoholism.

It is in this derangement of the circulatory system that we find explanation for the popular theory that there is a "warming" effect in alcohol. The exact reverse is actually true, yet there is a basis for the error. Immediately after the administration of alcohol, there is a paralysis of those nerves whose function it is to guard and hold up the blood pressure by controlling those tiny little floodgates, the arterioles, located at the end of each artery, at the point where it divides up into its terminal capillaries. This opening of the floodgates permits a voluminous flow of arterial blood out into the capillaries of the surface areas, thus accounting both for the flushing of the skin and the feeling of warmth.

Actually alcohol allows the blood to radiate away its heat, thus reducing the store of temperature at exactly the time when the blood pressure is lowered, the circulation slowed, and the nerve and glandular functions depressed, so that new heat cannot be generated. The end result is often a great loss of body heat, frequently pneumonia, and often death.

Organic Reactions

There are some corollary effects of alcohol in the human system as a drug. One of these side effects is its action on the digestive system. When alcohol enters the stomach there is an immediate outpouring of gastric juices. This is not surprising, for the same is true when a glass of clear water enters the stomach. But with alcohol there is much greater volume. This is due to the irritant or poisonous quality of the drug, and is nature's effort to dilute or neutralize the irritant.

There is much more to the story than this, however. If these juices poured out were normal in every respect, there might be no cause for alarm at the situation. But they are not normal gastric juices. Instead, there is a great overbalance of the hydrochloric acid content, as against the pepsin content, since the acid cells seem to be more sensitive to the irritant

than the peptic cells. What this means is that a condition of high acidity is heaped upon an already irritated mucous membrane, and far from protecting the membrane, this makes the condition worse.

One need not enlarge upon these simple but scientific facts. One need only note the great frequency with which the alcoholic drinker suffers with gastric ulcers caused by the burning of his stomach with the alcohol and the acid of his own secretion, and the cancer which often follows the ulcer stage; the prevalence of liver disease, and of death from liver diseases; of pathologic kidney, known as "alcoholic kidney," caused by the overload of work thrown upon these organs by the ingestion of alcohol, plus the direct action of the alcohol upon their delicate tissues.

Still another side effect is the fact that in this irritation of the kidney this organ is compelled to secrete more fluid in an attempt to protect itself, resulting in a dehydration of the whole system, thus concentrating within it the poisons of both the alcohol itself and the acid secretions.

A still further effect of the continued introduction of alcohol is the hardening of all vital tissues of the body—heart, blood vessels, stomach wells, liver, kidneys, brain and nerve tissues, glands. All are victims of the process, and the process is identical with that of growing old. When functioning tissues are destroyed, either by poison or by the normal processes of wear and tear, nature replaces them with nonfunctioning tissues, with fibrous tissues, or scar tissue. The result is a loss of the normal "softness" and a hardening process—as we have it in "hardening of the arteries." The skin suffers along with all other tissues, and thus we have not only an actually premature aging of the whole body, but the appearance of it as well in the thick and wrinkled skin of a man of forty-five who appears to be sixty. Actually, so far as life expectancy is concerned, it is "old age" regardless of the date of birth.

If any further proof were needed, one might turn to a lesson taught in industry. In those industries where one of the requirements for the laborer is the handling of alcohol, another of the requirements is that he shall protect his hands with gloves. There is no fantasy about this. The simple fact is that before this requirement was instituted there were many insurance claims for disabilities suffered from the effect of alcohol upon the skin. Alcohol is a dehydrating agent. It is hygroscopic. In other words, it attracts water.

After a short time of repeated exposure the skin, particularly about the nails, dries out, cracks, and admits infection, with any result from the mere loss of time up to and including the loss of life through septicemia or blood poisoning. There is no moral to this story. It is plain, simple fact that alcohol is a powerfully destructive agent to the skin, and is so recognized by the insurance companies, not because of any moral bias, but because of dollars and cents. It hardly need be added that if alcohol can thus affect the skin, it will affect even more adversely the much more delicate mucous membranes of the digestive tract. The simple truth is that it does.

In Conclusion

No summary is necessary in order to get the picture straight. The simple and scientific fact is that all the arguments are on the one side—there is no argument *in favor of* the use of alcohol by the human being. It is always harmful never beneficial. Each boy and girl, each man and woman, must make his own choice. The making of the choice carries with it a definite Christian responsibility. Upon these choices will rest in part the welfare of the world of tomorrow.

About Books

The Church Looks Forward, by
dliam Temple. Macmillan. $2.00.

Preaching in a Revolutionary Age,
Bromley Oxnam. Abingdon-Cokes-
y. $2.00.

"As he spake by the mouth of his holy
phets" could be taken as the emblem-
text for these two volumes of ad-
sses ringing with salvation and social
hteousness by the late and sorely
nented Archbishop of Canterbury to
constituents and by the Methodist
shop of New York on the 1944 Lyman
echer Lectures to Yale divines. Both
vide spirited evidence of the Church's
evancy, readiness, and competence to
estle with the major social issues and
ils of our day. One catches their com-
n spirit in Dr. Temple's manifesto:
We must approach our task—not chiefly
bewildered citizens groping for a
lution to a problem, but as the trustees
a revelation, who go out into the world
lling men to accept and follow it"; and
less in Dr. Oxnam's declaration: "Rev-
ition is a period of action in which
ith must become works."

Placing the Kingdom or Sovereignty of
d or the Lordship of Christ as primary,
th men play the theme that the Chris-
n Church has a responsibility not only
r the lives of individuals but equally for
e structural ordering of society which
her stimulates or blocks spiritual per-
nal qualities and relationships. The
chbishop in his keynote address, "The
isis of Western Civilization," shows
w our society characteristically flouts
e unity of all nature (including man)
der God and breaks up into an exces-
e departmentalism spelling secularism,
terialism, competition, and chaos. Dr.
nam extends this into the specific warn-
g that "there is grave danger the pres-
t war of nations may become tomorrow's
war of the classes," for we live in a revolutionary age when men demand fulfillment of their ideals in practical measures and will sweep aside idealists who hesitate about trusting their proclamations to less-than-perfect practices. Here Bishop Oxnam roundly scores the school of thought which makes the Kingdom unrealizable, for he is not afraid of stressing Christ as the Way here and now and argues, "We must find the Way if we are not to lose the Life which is Christ."

Dr. Temple calls for "a new integration of life" oriented in dependence upon God and issuing "in a great hazard of faith" upon the sea of ills that lashes us. Speaking variously to bank officers, industrial managers, doctors, Government officials, Oxford fellows, a youth group, the realm, and a men's brotherhood, he states and applies "first principles" to ownership, finance, production and consumption, "headlong individualism," social security, education, housing, nutrition, venereal disease, business integrity and motive, liberty accommodated to social control. Neither leader declares for outright national ownership, but both plainly say that the profit motive must be subordinated to the creation of "persons in community," for this is nothing less than the immutable purpose of God. Dr. Oxnam probes the economic struggle the more deeply, showing how its alignments and practices thwart individual obedience to Christ and fellowship. He ranges from the temptation of the privileged to abandon democracy to retain economic power to the spirit of Christly immediacy and Hocking's "cosmic demand" as the only power that can save us from a revolution of coercion into one of spiritual consent. Both writers avoid identifying the Gospel with any particularity of program, and again and again emphasize the root cause of sin which

can be exorcised only by regeneration through Christ. Bishop Oxnam summons ministers to a disciplined scholarship upon social facts and dynamics as well as the passion of the saints to impel men to think through their problems in a climate of faith and love. Simultaneously the Archbishop holds aloft Christian world fellowship as "the great new fact of our era," calling men into awareness of Christendom's essential unity and unremitting co-operation for its further embodiment until men in every walk of life listen to our message to give the glory to the One living God. Truly the Church does look and move forward in a revolutionary age!

RALPH NORMAN MOULD

The Freedom to Be Free, by James Marshall. John Day. $2.50.

Religious Liberty in Latin America? by George P. Howard. Westminster. $2.

Return to Freedom, edited by Thomas H. Johnson. Putnam. $2.

These are three new volumes dealing with the general subject of liberty in a world of increasing controls. The first deals specifically with freedom in the field of education. The author was formerly president and is still a member of the New York City Board of Education. He is an educator of note and knows this field quite thoroughly. In *The Freedom to Be Free* Dr. Marshall presents a simple and well-balanced statement of the purposes of education in a democratic society and then applies these principles to the world scene. Although his analogies at times seem to be oversimplified and overdrawn, nevertheless the book is vital and forward-looking.

Dr. Howard's presentation deals with the general topic of religious freedom applied specifically to the area of South America. Basically, it is an answer to the charge made by certain Roman Catholic prelates to the effect that activities of Protestant missionaries a threat to our Government's "G Neighbor Policy" and that the prese of these missionaries has aroused a d and strong resentment among the ra and file of Latin Americans. In answ ing this accusation, Dr. Howard dra upon his own experiences, covering ma years of residence in Argentina as well extensive travels through many So American countries. He also quo several senators, judges, university p fessors, businessmen, authors, studen and others, being careful to call up Roman Catholics as well as Protestan

The third volume consists of elev lectures delivered during the past th years to the student body of the Lawren ville School in New Jersey. These ess reveal, from many points of view, affairs of our time and their impact up the youth of this generation. Presid Angell, of Yale University, Francis Sayre, and Joseph C. Grew are amo the prominent lecturers whose contri tions are presented. Of particular terest to readers of SOCIAL PROGRESS the article on "The Spiritual Bases Democracy" by President Henry Slo Coffin, of Union Theological Semin and formerly Moderator of our Gene Assembly. Although the lectures diverse in content, they are unified their central devotion to the theme freedom.

THOMAS FRANKLYN HUDSO

Compass of the World, edited Hans W. Weigert and Vilhjalm Stefansson. Macmillan. $3.50.

This important book, edited by famous Arctic explorer and an emin student of international relations, w articles by twenty-eight leading auth ties and maps by Richard E. Harris covers some of the most vital issues our time.

One should be warned, however,

is symposium on political geography nnot be treated as leisurely reading. deed it will require intensive study t will make political geography a bject of fascination and interest.

THOMAS FRANKLYN HUDSON

Enough and to Spare, by Kirtley F. ather. Harpers. $2.00.

This is the incisively exciting answer a top-flight scientist to the question: as Mother Earth sufficient provisions r abundance, peace, and freedom—all e mean by World Order? Men and ations, because of fears over limited sources, think they "must grab while ie grabbing is good," and so scramble, ppress, and fight. Dr. Mather, there- re, first explodes the lingering dogma f Malthus that population always out- ins the means of subsistence, and next ows how erroneously Darwin has often een interpreted. From the long history f earth, its structure and evolving in- abitants, the writer as a geologist shows at survival depends not on "red claw" ompetition but on co-operation, that the total environment weighs against the inosaur way of life."

Citing tons, barrels, and years on coal, ron, oil, nickel, copper, lead, the author hows why "there is no prospect of immi- ent exhaustion of the truly essential raw aterials." What is true for minerals is o less true for the soil. Only 30 per ent of our available food factory is in peration. Famine and malnutrition only eveal human mismanagement.

Yet every nation today for lack within s own boundaries of certain strategic inerals, foods, and raw materials must nport these in order to enjoy the benefits f modern science and technology. Economic autarchy is suicide, for by the istory of earth's deposits and climates ie fundamental geologic fact is: "The arth is far better adapted for occupation y men organized on a world-wide scale, ith maximum opportunity for free ex- change of raw materials and finished products the world around than for occupation by men who insist on building barriers between regions even so inclusive as a large nation or an entire continent."

Interdependence demands organization. But what kind? By regimentation or democracy? Here Dr. Mather adduces strong scientific support for a world community for all nations in democratic co-operation, over against any dominance by an alliance of powerful states, as the sole way to avoid further fratricide. We must rethink old ideas and relationships and then *plan* realistically and democratically for freedom. The Golden Rule is not sentiment but law. The natural resources are here. Have we the spiritual resources to use them for world order?

RALPH NORMAN MOULD

Books on World Order

From Victory to Peace, by Paul Hutchinson. Willett, Clark. Basic World Order text. Special edition, 60 cents.

The Church Looks Forward, by the late archbishop of Canterbury. Macmillan. $2.00.

The Christian Mission in Our Day, by Luman J. Shafer. Friendship Press. Paper, 60 cents.

The Time for Decision, by Sumner Welles. Harpers. $3.00.

U. S. War Aims, by Walter Lippmann. Little, Brown. $1.50.

A Time for Greatness, by Herbert Agar. Macmillan. $2.50.

The Sinews of Peace, by Herbert Feis. Harpers. Postwar economic issues and policies. $2.50.

One World, by Wendell Willkie. Simon and Schuster. Paper, $1.00.

An American Program, by Wendell Willkie. Simon and Schuster. 25 cents.

Blind Spots, by Henry Smith Leiper. Revised, 1944. Friendship Press. Paper, 60 cents.

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 19 requesting such a previewing service to be made available from the Department of So Education and Action. The following evaluations are based on "Selected Pictures" issued by National Board of Review. Their inclusion in this listing is not to be construed as recommendat but as the best available comment on current films.

The Master Race—with George Coulouris, Stanley Ridges. (RKO-Radio.) This somb drama, laid in a small Belgian town recently liberated from the oppressors, points to t postwar world danger of a new underground Nazi movement. Thinking people real that when the firing ends peace must still be won. This is a startling and thoug provoking study of the problems that might arise with the readjustment of postw Europe. The background of shattered Belgium is real and gripping, the characteriz tions are good, and the unity of purpose of the American, Russian, and English offic sets a high ethical standard. **Mature—Family.**

Brazil—with Tito Guizar, Virginia Bruce, Edward Everett Horton. (Republic.) musical romance, with South American settings and tempo, revolves around the Brazili adventures of a pretty American girl and her romance with a celebrated young compos who, for mischievous reasons of his own, conceals his real identity. The film is rich in teresting Latin-American backgrounds, local color, and rhythmic music. The plot amusing, and the film offers good entertainment. **Family.**

The Man in Half Moon Street—with Nils Asther and Helen Walker. (Paramount.) melodramatic fantasy which tells the gruesome story of a scientist who believes th he has discovered the secret of immortality and who, to further his experiments, fe justified in taking human life. Although retaining the vigor and appearance of you he is, in reality, an aged man who eventually discovers that he can outwit neither nat nor Scotland Yard. The acting and the direction are good, the photography unus and interesting, the suspense well maintained, and the musical background adequa **Adults.**

Ministry of Fear—with Ray Milland and Marjorie Reynolds. (Paramount.) This ad tation of the Graham Greene novel is a highly involved drama of Nazi conspiracy a intrigue pitted against Scotland Yard. Fog-shrouded London provides an interesti setting, and a skillfully directed musical background adds significance to tense situatio **Mature—Family.**

Meet Me in St. Louis—with Judy Garland, Margaret O'Brien. (MGM.) This musi panorama of the year 1903, when life was leisurely and less complex, revolves arou the Smiths—father, mother, grandpa, and five children. This jolly, devoted, midd class family, their neighbors, their thoughts, the songs of the day, the dances, and activities of the children, all are sympathetically reviewed. Unpretentious in plot, filled with color and movement, the film provides most delightful entertainment. **Fam**

En Enda Natt (Only One Night)—with Ingrid Bergman, Olof Sandborg. (Scandia Film This adaptation of a great Swedish literary success is the last film made by Miss Bergm in Sweden. It deals with the dual nature of a man born of a peasant mother and aristocratic father. Miss Bergman's acting in the difficult role of the young ma sweetheart reveals the ability and charm with which American audiences have beco familiar. The English titles are not always fortunate in their interpretation of spoken Swedish but adequate enough to convey the development of the story. **Matu**

Nevada—with Bob Mitchum. (RKO-Radio.) This is a well-made Western, based the book by Zane Grey, which centers in the villainy evoked by the discovery of Comstock Lode. The complications of the plot are unraveled in the best Western tra tion without the aid of song or rustic humor. The result is a well-paced, well-acted fi **Family.**

Together Again—with Irene Dunn, Charles Boyer, Charles Coburn. (Columbia.) light comedy involving the "lady mayor" of a Vermont town, who has succeeded her ceased husband in office, and a charming French sculptor with whom she falls in lo The acting is competent and the production good. **Mature—Family.**

Winged Victory—with Air Force personnel. (Twentieth-Century Fox.) This "Air For show is an absorbing and moving film. The larger part of the picture depicts the tra ing of the flyers, combat service being shown only in the concluding portion of the pictu Characters and incidents cover a wide range. There are tears and laughter. The s ing is uniformly good, actors now in the service playing many of the roles. **Family.**

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